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THE New Thought Journal.

A quarterly devoted to Practical Idealism, and
Self-Development through Self-Knowledge.

Conducted by A. Osborne Eaves.

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Stray Thoughts.

Seeing that on all hands one meets with the assertion that New Thought is not new, that it is a re-hash of ancient teachings I am glad to welcome an assertion to the contrary when it comes from a writer whose name will carry weight. I refer to Mr. Christian D. Larson, undoubtedly one of the best exponents of the movement to-day.

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Under the title "New Thought is New" he writes: "In all your reading, have you ever found anything among ancient writings, or writings antedating Emerson, that were identical in every way with the teachings of modern New Thought? You certainly have not. There is nothing in history that resembles the New Thought of to-day. New Thought, therefore, is new. It is properly named. The term is not a misnomer; and the teachings of New Thought stand out distinctly as a new revelation in the progress of the human race."

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Let any reader repeat this, or the gist of it to the critic who stigmatises our teaching as old. Challenge him to furnish textual proofs of his statement. Never mind the platitude of there being nothing new under the sun, because the old saw won't stand examination. If it did evolution would simply be non-existent. The two are incompatible.

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The centre of the New Thought world last month was Los Angeles. It is a curious fact that the headquarters of more than one advanced thought body, in which category I place amongst others the Theosophical Society, centre round this side of America. The summer gathering was held on the 25th to the 30th June of the National New Thought Alliance, and I hope in the next issue to be able to give some data respecting it. The value of conference cannot be properly gauged, and the interchange of opinion brings to light ideas which simmer in the brain and never get any farther.

Books and Reviews.

THE LIFE OF THE SOUL, by Walter Winstone Kenilworth, who has written one or two psychic works, discusses problems of soul life in a refreshing manner. The fact that life is something which is ever new enables us to understand things which even the ancients with all their boasted knowledge allows us an insight where in the past one could only dimly surmise. Nature is for the soul, not the soul for nature, contends our author, who mounts to dizzy heights and invites all to climb with him. Many suggestive thoughts will charm the reader. (Fenno & Co., 18, East 17th Street, New York, 4s. 6d. post free.)

THE STRENUOUS LIFE SPIRITUAL, by Z. A. Van de Naillen (same publishers and price.) This familiar name will at once interest the reader, who will not be disappointed with the volume. Mr. Naillen is over 80, and takes five years to produce a book, as it is not written to order. The thesis of the author is that there is only one life, and we should all aim at trying to realize this. Man is correlated to everything below him, and it behoves him "to help all other cells in the universal life to assume a healthy condition, be they represented by plants, animals or man." Some light is thrown on the problem of the higher self, and hints on the discipline of the lower self, the influence of environment, the thought habit, and cell clusters. It is a stimulating work.

The May number of HEALTH CULTURE has an article by a well known writer, Mabel Gifford Shine, "Ideal Eating." It is impossible, considers the author, to stand still in regard to health; it only leads to old age, which is all we ever attempt to do, whereas it is we ourselves who make old age and death. Not Nature. Ideal eating is natural eating. Eat a seasonable variety of Nature's foods in moderate quantities, cooling and nourishing foods in spring and summer, and warming and nourishing foods in winter. People who live in summer on winter foods cannot have health. The principal destroyers of the human body (still quoting the writer) are fine flour and cured flesh. No food which takes more vitality to digest it than it gives to the body should be used. Here is a wrinkle. Readers should experiment and verify the theories for themselves, 9d. post free Health Culture Co., Turner Bldgs, Passaic, N.J., N. Y.

THE NAUTILUS for June has on its cover a thought by the editress which should be taken into the silence and meditated on: "The world advances by extra achievement of the individual. YOU are the individual!" A symposium on "New Thought in Church, Club, and Community" makes interesting reading. In "New Ideas for the New Time" Benjamin Fay Mills says the first great lesson is to believe in the perfection of God, that He is good, wholly good, and nothing except good, which may be expressed by saying Only the Good is." I am glad to see that the key thought for daily meditation is taken from that priceless treasure, The Bhagavad Gita. 6d. post free. Elizabeth Towne Co., Holyoke, Mass.

"As my body is the expression of my mentality it follows that when I inherit negative mental conditions my body will not be under my control and disease results."—Now for June, (6d. post free, Henry Harrison Brown, publisher, Glenwood, Cal., U.S.A.)

A recent number of THE O.E. LIBRARY CRITIC repeats the theosophical teaching with regard to the coming Christ, and the writer adds that there is nothing improbable about the view "that the Christ of two thousand years ago not only lived in a physical body many times before, but when the time is ripe He will reincarnate again."—Biweekly, 1s. 3d. six months. The Oriental Esoteric Library, 1443, Q. St., N.W., Washington, D.C.

Concentration, the Master Key.

By A. OSBORNE FAVES.

LESSON I.

Of the many faculties with which the mind is possessed not one has been less utilised than that of Concentration. Scarcely a thought is given to it by many, as it does not seem to merit any particular attention. People have got on very well without it, some say, so why bother about it? The question is on a par with "What's the good of anything?" and would be put by the same class of individual. There was not the same need for it in the past that exists to-day. Not that our ancestors were altogether idle, or had no brains, but that pressure was not so great, that their avocations were largely pastoral, and did not demand the focusing of the powers of the mind for long together. Warring with each other certainly demanded watchfulness, and resourcefulness, but impulse and a ready wit supplied it to a great extent. Times have changed since then, and man has become a much more mental creature, though from one standpoint he has never been anything else, but the life he has led has been more busied in mentality. By the very character of his make-up he has become more diverse in his talents; he has branched out in a thousand directions, as the unfolding life within sought expression. If he led the nomadic life to-day he would sink back to the animal. He may seek simplicity, because it permits the higher faculties of the mind their rightful expression, but it will not be the simplicity our forefathers associated with the word. A man may enjoy to the utmost the beauties of Nature and yet realise the joy of living in our complex civilisation. Complexity cannot be avoided now, even were it desirable, which it is not, but to thoroughly extract the best from it a man must be able to adapt his mental faculties to the life lived. This cannot be done unless he has a knowledge of Concentration, because it is the gateway to the other powers of the mind. It should come almost first in the training of the mind, in the growth of the mentality, in brain-getting or growing. It is inseparably connected with success, of whatever that success may consist.

Its need, in fact, is much greater to-day than ever before, not only on account of the greater complexity to which reference is made above, but because evolution as a factor in life has modified and changed our nature and powers to some extent. Writers, noting the restlessness which is running through every stratum of society, attribute it to the education act passed in 1870, because prior to compulsory education illiteracy was very common, and the masses were not able to think as those who have benefited by it. No doubt there is a modicum of truth in the contention, but it does not explain all. Dissatisfaction with things was bound to be one result of education among the people, and the cheap teaching that it was the right of the brainless to confiscate the fruit of those gifted with initiative and push was certain to be a popular one. Changes of this character are necessarily slow, when measured by the life of an individual, and they might even be questioned, but that this force of evolution is operative will not be doubted by thinking people.

Students of history will be struck when making a comparison with the mental life of the nation of to-day with that of five hundred years ago. While all the great levers which function in the moving of man's nature are as manifest to-day, there is a very different mentality seen and this suggests an idea which must have been increasingly apparent to everyone during the last decade—man is after all a mental creature. That is to say, he is more mind than body. In prehistoric times when the physical vehicle was the all-important part of his being,

when outward form was being fashioned to fit in with the life then lived there was no room for mind: the need for it had not been felt. Man's varied wants were few and simple, and the mental principle could well be ignored. To-day writers speak of man as being all mind; they affirm most emphatically that mind is all, that whatever form life may take it is only an expression of the mind. This view of life alters one's whole outlook of it; the holding of such a theory gives more weight and power to the mind as the arbiter of man's happiness. The view obtains more and more among thoughtful people that consciousness or life is imprisoned in the early ages of the earth in rock and stone, and as later times dawn passes into forms which permit a freer play of expression. Through the kingdom of Nature this life passes in turn, vitalizing, pulsing through the various forms which each kingdom provided for the purpose. When the human kingdom is reached more mentality is expressed, and it then becomes more evident that mind is at the base of all manifestation, and that man is the highest expression of this truth. The presence of the animal in man is too patent to question, but it is equally plain that man has the choice of allying himself with the lower or higher principles within him. In so far as he recognises the basis of his being as mental and ignores the animal will he more fully realise within himself the truth of the assertion that man is nothing but mind in expression.

It is because man is a mental creature that he so widely diverges from the animals. Unlike them he has a part of his nature which merely physical wants will not satisfy, save in the case of some very aboriginal tribes, and they scarcely count at the moment, for the higher animals are above them in intelligence. Man recognises this difference, but he does not understand the full import of it. He does not as yet see in himself the highest expression of the Law, nor does he understand what the Law is. He obeys the law of his being, however, little dreaming the real causes and effects expressing themselves through him. It is clear to him that mind holds a dominating place in the world. He knows that it is the thinkers, the scientists, the philosophers who stand at the head of the race because they have developed the highest part of their nature. He recalls what a vast space separates the amoeba from him. That tiny creature, the first form of sentient life, minus the five senses, no limbs, no ears, no head, no eyes, no stomach even. No wonder it is a popular starting-point with all authors when comparing man as we now know him and from what he sprang first. It is a long way down the vistas of time since that period; every step in the upward path of man has been in the direction of mind, and to-day the Law is beginning to be understood which will lift man entirely out of the rut of unconsciousness, in which he has trudged all these aeons. The animals do not know why they are here, what the object of evolution is, the purpose of life; many men are in the same position, but here and there men have penetrated into the mysterious chasms and awe-inspiring laboratories of Nature, which yields her secrets reluctantly to the seeker after knowledge. Right along the ages growth has been insistent, but unconscious, and man has reached a point now where it should cease to be unconscious any longer.

Why? Because the physical growth has now reached its climax. There is no particular in which the human form could be improved. All that is necessary for its perfect functioning has been provided. Some writers think that man's strong desire to fly will result in his providing his body with wings, but this desire for the conquest of the air without adventitious aids like aeroplanes and balloons does not necessarily require the sprouting of organs which

would decidedly be in the way in many cases. Man has no fins, yet he can swim, so there is no need to imitate the birds. Indeed, among the Hindus and more than one Eastern race levitation has been known for thousands of years, and it is accomplished by counteracting the law of gravitation. The writer is acquainted with an English gentleman at this very moment who got to the point of discovery of the secret without having come in contact with Easterns, having worked out the theory from his own consciousness, but his brain refused to carry the discovery through. It is axiomatic that no question can be asked which cannot be answered, so that provided man was really in earnest and desired strongly enough to fly without any outside agency he would indubitably accomplish it.

No, the human body is scarcely likely to alter in shape, or that other physical organs will be grafted on to it, but it is extremely probable that man will enlarge his conceptions of the kosmos, will demand to know why he is here, what his destiny is, how he may control it, how enjoy a wider use of power. All this is natural, because it is in the nature of mind to be unsatisfied with theories and explanations which are obviously not founded on truth. Truth is really what man seeks, though he may not always be aware of it. The desire to know is to know what IS, and what is can only be truth. I am constantly reminding students the words good, beautiful, true are practically all the same as Plato long ago taught. It seems too goody-goody for men to openly confess to their neighbors to announce that they are searching for the truth. They fear the world will laugh at them, or take them for mere visionaries; then truth often seems to be so abstract, so diaphanous, so flimsy, unreal, breathing of mysticism or the occult. Man has been searching for it, as a matter of fact, since he was first launched on this chain of globes, and the quest of the holy grail is no legend.

The desire for knowledge is apparent on every side, and it will no longer be satisfied with the old-time answers to its questionings. He must *know*; authority no longer carries any force or weight, for it has so often been found lacking in truth, and each man can only assimilate that portion of truth which he is able to make his own. To gain this knowledge, or even the lower knowledge, if we may divide knowledge in this way, man must possess the tool by means of which he can delve within himself for it, and what faculty of the mind can so materially assist him in either this work or the exploration of that vast territory of man's being—the Subconscious—than Concentration.

Most writers have been content to dismiss the subject the subject with a few words and the setting of some exercises; its difficulties have been carefully veiled, and its simplicity been delightfully described. With some people this is a sure way to get them to study a thing. Few are built like Browning's Grammarian, who said:

"Let me know all! Prate not of most or least

Painful or easy."

In reality, Concentration is not a power which can be readily gained, one of the chief reasons being that it should be taken up after mind-training generally rather than precede it. Of course, to train the mind even Concentration to some extent is necessary, but it can only be practised properly when we know something of the laws of thought and its mechanism, hence the failure of so many students to be able to concentrate after the perusal of a book or article professing to deal with it. It is no use telling a person that all he has to do is to get interested in a thing and he will be able to concentrate on it. This applies to a very limited area; it does not help one much with the varied duties of

life, or the attitude of the mind and other faculties. Concentration can only said to be satisfactory when we can apply it at any moment of our lives to whatever subject or problem we desire. Something more must be known concerning consciousness and its modes of action.

For our first lesson, then, we must seek to gain some knowledge of the factors which constitute our mind, to see how best to train them, what to eliminate in the character which destroys the power to concentrate, how to direct and govern the feelings and emotions so that they shall conduce rather than the formation of those elements so essential to the power to fasten the fangs of the mind deeply into any point and keep them there until we give it permission to relax its hold. This is only a portion of the problem, but it leads directly to the path of Concentration, the end of our goal in this course. We must not mind the spade work, for we gain a prize worth all the most brilliant jewels the world can offer us: we have gained The Master Key! After it study, the acquirement of learning, the acquisition of wisdom, the royal road to truth, power, self-culture in the widest sense are ours. The deepest secret that Nature holds can be wrested from her by it, for the penetrative power of Concentration pierces the most impenetrable—or apparently so—veil.

Brains are necessary as a preliminary to Concentration, and the sluggish materials which bear that name must be cultivated, as I point out in "Brains and How to Grow them." They are not the prerogative of the few, though by the negative evidence offered we might imagine that they were most sparingly doled out by Nature. While they may be plentiful, however, they are used to so small an extent that their owners might often get on as well without them. No one knows how lethargic people are in regard to study or any mental work better than teachers. Those who have been many years in the profession can testify how difficult it is to get full classes, however low the fees may be and whatever advantages may be offered. The fact of education having to be enforced by law offers as striking a testimony as any to the mental apathy, the failure to see the advantages which spring from the cultivation of one's mental powers and faculties. The cry that parents in the old days got on all right without education and they did not see why their bairns could not do the same was very common at one time, and even to-day may be heard from time to time. There is almost a premium on ignorance among the working-class in our country and also in other English-speaking countries, for in spite of the alluring facilities offered in cheap textbooks and free schools and institutions not five per cent. of them speak their language grammatically. Self-culture is extremely distasteful to the great bulk: a football match would be more to the taste of the modern youth and a novelette to the modern maid. Anything which requires the exercise of the brain is given a wide berth. Even among the middle-classes the shrinking from mental work is almost as marked, unless it have some connection with the avocation followed.

There is no disguising this tendency of the age, and before we can profitably practise Concentration we must make up our minds we are going to overhaul our mental stock-in-trade—gather the material together before we set it to work on some task.

Many of us may regard our brains as practically follow; a very small portion of the brain-area has been used so far, though we may be sixty or seventy years old, unless we have passed our lives in purely sedentary work, and only then when the work has been of a very varied description, a working journalist providing us with an example. We admit we live in a busy age, an age of hustle and bustle, but it does not

To be continued.

This will surely affect the body, which in its material substance becomes a material expression of that lower mind drafted on yours. Unless you sunder this mental tie, the inferior graft may outgrow the original tree. You will become physically inert, lifeless, and be affected with some form of disease, because you are then giving that inferior graft your own thought or thoughts. It can appropriate but a small part of that force, but from what it can, it draws its own stunted life. You are then giving of your gold and getting base metal in return. You are then giving of your life and getting a slow and living death in return. For the mind most clear and active in thought, considerate, wise and prudent, broadly but not recklessly benevolent in action, does give to others, and especially to those with whom it is in close sympathy, life and vigour, both of mind and body.

Talking openly has very little to do with the good or ill results coming of minds in close association and sympathy. It is not what people talk, it is what people *think* of each other that most affects them. A person always near you and ever thinking of you with dissatisfaction or peevishness, or putting out the thought of opposition to your aims and wishes, will eventually make you feel unpleasantly, be his or her words ever so fair. Such a person, under these circumstances, will at last injure you in mind and body. That person is throwing a "spell" on you.

On the contrary, the near presence of a person pleasantly disposed towards you who wishes to bring you pleasure or benefit without "an axe to grind," will give you a feeling of rest and quiet, though such person may not say a word for hours. These different sensations are among the many proofs that thought is a literal element, in some way ever affecting us, and ever bringing results as it comes to us from others or is sent by us to others. In this last case the "spell" may be beneficial to you.

There is but one way of breaking the evil spell caused by the continual association with the inferior mind or minds, which spell will surely prove fatal if continued in, and is indeed proving fatal to thousands at the present day. That method is an entire separation from such mind or minds.

Such sundering of these injurious mental ties cannot, however, in every case be abrupt, or evils may result as great as those which it is thought to avoid. If a graft, however injurious, be roughly torn from the tree, the tree also is injured and perhaps destroyed. If your life has been one of long association with a lower mind, if both of you have as previously stated, grown into a common life, and you are suddenly torn apart, the shock may prove to you injurious.

If one subsists for a long time on an injurious food, still a certain kind of life is derived from that food, and as the system has become accustomed to it, it cannot be immediately replaced by healthier food. The system at first may not be able thoroughly to assimilate and digest such healthier food. There is a similar action and result as regards our mental diet.

Once be convinced of the evil resulting to you from any close, inferior association, and you will first assume in mind that such tie must be sundered. Assume this persistently and half the work is done. That changed state of mind is the force then always working to free you, as your former state of mind, which endured, suffered, and submitted internally, was the force which bound you more and more firmly. The separation is now in your changed mental attitude, simply a work of time. You have little to do, save to wait and take advantage of opportunities as they offer themselves. You have, in fact,

committed yourself to another current of thought, and the forces coming out of your changed mental condition and interior resolve are the spiritual correspondence of a great river to whose current you have committed yourself, and it is slowly bearing you away from your former enslaved condition. This is not a figurative illustration; change permanently a state of mind in which you have been for years; change unwilling submission into a resolve no longer to submit; change endurance of near association into a permanent and hidden resolve that you will separate from such association; change that enforced content called "resignation to circumstances," as, for instance, resignation to the presence of inferior, squalid, and unpleasant material surroundings, into that positive internal mental attitude, which in plain language says—"I won't put up with this any longer; my body may be obliged to submit, endure, and suffer from these things temporarily, as it has done in the past, but in mind I will neither endure nor be resigned as I have been."—and you have placed yourself in the action of another power which will gradually bear you away from the old source of ill.

It is not so much what we do as what we think that brings results. By the force put out of what you permanently think are you carried, as on a current, to those results. You need do very little until you see that the time and opportunity has come for doing. It would be poor judgment for a man floating on a log down the Mississippi to keep on slashing the water and thereby using up his strength for the sake of "doing something." He had better remain quiet and take the chances of being picked up by a passing boat or steamer, or wait until he sees an opportunity of catching on to some near projecting headland. Then such strength as he may have been able to reserve will be used to some purpose. When you are in the right current of thought, you need in similar manner to reserve your strength until you meet the opportunity which that current will bring you, for as many projects are injured through unwise and overmuch doing as by two little. If you don't know what to do, wait. When you wait till your hurry is over, you may see what really needs to be done.

Above all things, in any emergency or experience such as is suggested here, demand daily and hourly in silent thought the aid of a Higher Wisdom and Divine Power. There must come response to such demand. I do not assume to lay down a certain unbending rule to govern every individual life. Every individual life, when it places itself in the line of communication with its Higher Wisdom through a persistent mental attitude, asking silently for such wisdom, will make its own methods for riddance of the ills from which it desires to free itself, and such methods belong to its individually, nor can they safely be copied and used by any one else. The Spirit of Infinite Good does not reveal itself alike to any two persons. The besetting error of our time is to copy or imitate other people's in everything, or to become blindly obedient to a book or the mind that wrote a book. Your mind ever asking for Wisdom and Truth, is a power beyond any book and is now, or is to be, the reservoir into which ideas will flow which are different from those contained in any book. The power which generates and suggests new ideas is ever coming to the world. The book does not advance after it is written. But the mind which put ideas in that book may be ever going ahead and finding new meanings and broader interpretations for what it wrote years before. If you wish to find out regarding the latest developments in chemistry or any mental science, you do not have recourse to the books written a

hundred years ago about such matters. You get the latest work on these subjects, and if possible you will go farther and get access to those now making such sciences their special study, seeing, that they may know something regarding them never yet written.

So even now in your own kingdom of mind there may be ideas and truths beyond any ever written, which you reject as "mere imaginings" or does not assert either by word or act for fear of ridicule or opposition.

A book, like Paul, may plant new ideas in your mind; an individual like Apollos 'may water' such ideas, but the awakened God in yourself can only give the increase.

Complete isolation from their kind and loneliness is one terrible fear besetting some who live in associations which are really not congenial to them, but from which they dare not separate for fear of that loneliness. Try not to fear this. Permanent solitude is not in the order of Nature for anyone. Minds alike in thought were made to mingle and give each other pleasure. It is often the clinging to that order of association which, after all, only wearies you, and may oblige you often to play an enforced part to meet such association, that forms the barrier keeping you from your real companions. So long as (in mind) you accept the lower association, so long are you keeping the better away and sending it farther from you. So soon as you reject the lower (in mind), so soon do you set in motion the force to bring better to you.

THE PROCESS OF RE-EMBODIMENT.

The fact that one person may gain such a mesmeric control of another as entirely to absorb that other's identity, and to make the individual operated on for a time subject to the will of the operator, seeing exactly as he desires him to see, tasting as he would have him taste, and being in imagination whatever he desires him to be, is a clue and cornerstone in getting at the mystery of incarnation, whereby a spirit is ushered into another life on earth in entire forgetfulness of its past existence or identity, even as the subject under control of the mesmeriser is for a period entirely oblivious of his own individual self and existence.

A mortal may mesmerise a spirit, and this may be done unconsciously. A woman, before and after conception, may dwell in thought much upon some real or ideal character, and this may attract to her that very character in spirit life. There are no ideals in the worldly sense. The ideal in thought represents some living type in the spirit. The highest character which you are capable of conceiving has a representative in spirit, and your present highest conception may be relatively imperfect. Hence your hero, your ideal, the actual reality in spirit life attracted to you, may still be incomplete, your incompleteness blinding you to his defects.

Such a spirit may be attracted to a woman before her child is born. It may be the spirit of someone who was very prominent in an earth life. It may have been a poet, a philosopher, a warrior, a statesman, a great artist. That spirit may be very unhappy. It may be seeking rest and finding none. It may, through its imperfectness, be unable to come near those very dear to it in the life of its former body. On earth, spirits of the body may come APPARENTLY in close association. Much, then, may be inflicted by one and endured by the other. One side of a husband's nature may be harsh, unfeeling, inconsiderate and tyrannical, when the wife is always gentle,

considerate and uncomplaining. In spirit life they cannot again unite until the defects on one side or the other have been cured. Spirits cannot come into close and permanent association unless their relationship be real. It cannot be assumed.

The woman so dwelling much in thought on some person in spirit life attracts that spirit, and gives to it the only rest it can find. You will here naturally love to be where you are much admired and made to feel at home. It is precisely the same with the spirit. When you entertain some spirit in the thought of appreciation and admiration, when you read of their lives, or dwell on their deeds or utterances, and are thrilled by them, you are often thrilled by the presence of that very spirit. Because, as you have sent out your thought or spirit to him, he sends his in return, responsive to yours, and in proportion to the intensity of your admiration will be the concentration of that spirit upon yours and the nearness of his presence,

The spirit in question, so attracted to the woman at the period of which we speak, and able to find no other rest, may at last, through such concentration of interest, be absolutely, though unconsciously, mesmerised by her. He attaches himself permanently to her and is unable to leave her. He comes at last to see through her eyes and hear through her ears. His opinions are swayed and tinged by her opinions more and more, until at last he ceases to have any of his own. The condition of mind so thrown upon the spirit may be seen all about us in greater or less degree. Thousands lose more or less of their individuality through the influence of others. Unconsciously, they think another's thoughts, hold another's opinion, see with another's eyes. Mesmeric control means only thought-control. To be much with another person, to have little other association, to be dependent for one's happiness entirely on one association, involves the danger of the mesmeric or thought-control of that person; in other words, of thinking their thoughts and holding their opinions instead of your own. Such control may be held unconsciously by the other, or it may be held consciously. It is to be guarded against by variety of association and periods of solitude, whereby we may "find our real selves."

So, absorbed in the woman, the spirit's mind drifts towards what most occupies her attention. That naturally would be the child she is to bring into the world, or, in other words, the new organisation forming within her. He becomes attached to it by a spiritual link. In effect, the woman has unconsciously gained a total mesmeric control of the spirit. She has sent that spirit into a mesmeric sleep or state. In such state the spirit has already forgotten self and the past existence. He is in a sense but a part of the woman, doing and thinking as she wills. He is then linked by a spiritual tie to the child, because the woman's aspirations may be for a child like her ideal, the steady flow of thought in such desire forming this spiritual link. A flow of thought means a flow of substance, as real as any we see and feel. A flow of thought between you and another person is an unseen link between you and that other person, no matter how far distant are your bodies.

The child body is then born with an actually mesmerised spirit linked to it, not that the spirit is within the child's body. No spirit is actually enclosed in any human body. Its nucleus is there, but a spirit is an organisation which reaches far out from the body. A spirit is wherever it sends its thought.

Send all your thought in reverie to any place, and most of your real self will be in that place.

To be continued,

The Talisman Hypnotic and Mesmeric Course.

The reawakened interest taken in hypnotism and mesmerism justifies it finding a place in twentieth century publications. Formerly it was in the hands of the illiterate and often unscrupulous, thus causing a feeling of revulsion in the minds of many who would otherwise have accepted its teachings, and used it for good. It is coming into its own now, and the following lessons, written by a practical exponent, not, as is too often the case, a writer whose knowledge of the subject is merely academic, should make it of service to all who take it up with the intention of doing good. For nervous diseases and even ordinary complaints it is capable of accomplishing valuable and beneficent work, and the lessons that succeed these on "Curative Hypnotism" will supplement the following instructions. We do not recommend the public use of mesmerism, though the author seems inclined to do, but public opinion has now, very properly, in our opinion, set its face against the use of this therapeutic agent in the form of amusement. If misused the evil will recoil on the head of the hypnotist, but the author will have something to say on this later, so the point need not be laboured at present.

LESSON I.

There is a conception that mesmerism and hypnotism are one and the same, but there is a very wide difference between them and it will be well, perhaps, in this lesson to point out what mesmerism is and how it arose.

Mesmerism is the name given to an art which long antedates the days of Anton Mesmer, and it doubtless lay at the foundation of the otherwise mysterious and miraculous in the life and religions of ancient peoples. "The charlatans" says Celsus, "performed extraordinary cures by the mere apposition of the hands and cured patients by blowing." Among the Hebrews and Assyrians these means were resorted to in the cure of disease—"Naaman said: 'I thought he would stand and strike his hand over the place and recover the leper'" (Kings VII.) Spiritual powers, gifts of healing and prophecy were also conveyed by the laying on of hands. "The Lord said unto Moses, take Joshua, the son of Nun, a man on whom is the spirit, and lay thy hands upon him. Set him before the priest and congregation and ask counsel of him. And he laid his hands upon him as the Lord had commanded, and Joshua was full of the spirit of wisdom, because Moses had laid his hands upon him" (Num. 27-18, 23). If we turn again to the Bible we read "Lay hands upon the sick and they shall recover" (Mark 16-18); "Many were astonished that such mighty works were wrought by his hands." (Mark 6-2), "The Lord granted signs and wonders to be done by their hands" (Acts 14-3.) The two blind men in Matt. 20-23 is another instance. In this case Jesus touched their eyes. The touching of Christ's garment, where we are told that "Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press and said, 'Who touched my clothes?'" (Mark 5-30). The raising of the daughter of Jairus: "He went in and took her by the hand and the maid arose" (Mark 9-25). He cleanseth the leper "And Jesus put forth his hand, and touched him saying, I will, be thou clean." (Matt. 8-3.) Again we have the case of the deaf and dumb man, whom Jesus healed by spitting on him. (Mark 7-33). There are many other cases where Jesus did not see the sick, but these can also be explained by mesmerism,

There is a bas-relief in the British Museum taken from an ancient tomb in Thebes, showing a mesmerist in the act of operating upon his patient. The Greeks derived most of their customs from Egypt and India, where mesmerism was practised by the Egyptian priests and the Indian initiates. It amply accounts for the prophetic declarations of the Delphian Oracle among the Greeks and of the Sybils among the Romans. Hippocrates says: "Wise physicians were aware how beneficial to the blood it is to make slight frictions with the hand over the body;" again: "thus it is known to some of the learned that health may be implanted in the sick by certain gestures and by contact as some diseases may be communicated from one to another."

When we turn to the Romans we read that Esculapius breathed on the diseased parts or allayed pain by the stroking of his hands, and often threw his patients into long and refreshing sleeps for the recovery of health. According to Cellus, Asclepiades put to sleep by means of friction those affected by frenzy. In the year 1639 one hundred years before Mesmer, a book was published in Europe upon the use of Mesmerism in the cure of wounds. In this book there is much superstition, but it treats of mesmerism underneath all the folly. Although the whole subject has been exploded long before Mesmer's time, he was he who gave greater publicity to it in the western world than any other person. He was born at Meesburg in Constance. In 1736 he wrote a dissertation on "The Influence of the planets on the human body" which drew upon him professional opposition. After a time Mesmer commenced a series of independent experiments. At first he worked entirely with rods and magnets, but one day having bled a patient he accidentally passed his hand over the lance puncture, and saw that it gave the same result as the magnets. In 1887 he went to Paris, where his success in curing was so remarkable than many sought to learn his art, but it was treated with contempt by the leaders of science.

The Oxford Encyclopedia, published in 1828, describes animal magnetism as an appellation given to a pretended science, which during the last century, excited considerable attention in several parts of London. The article concluded with: "it is needless to add that this doctrine is now almost entirely exploded."

A somewhat different tone was taken up in the recent 9th edition, where Mesmer is spoken of cautiously as a man who made many converts, was stigmatized as a charlatan, but who was undoubtedly a mystic, and was honest in the belief that the phenomena produced were real. Most of the encyclopedias are more tolerant towards the subject, in the face of the puzzling phenomena which phschie research and experiments in psychology have revealed. Clairvoyance is now admitted, when one drops the objectionable word, and calls it autoscopsy!

In 1842 a Manchester surgeon named Braid took the subject up, and altering the method of inducing sleep called his discovery hypnotism. In the following year he published a volume in which he says: "I have now entirely separated hypnotism from animal magnetism, I consider it to be merely a simple, speedy mode of throwing the nervous system into a new condition which may be rendered eminently available in the cure of certain disorders." This mollified somewhat the medical world who now admitted Braid's phenomena, and Chambers' Encyclopedia takes Braid as having settled the character of the mesmeric phenomena all round. It may not be out of place here to refer to the researches of Baron von Reichenbach, who experimented with magnets and a great number of subjects

He discovered that some of the latter could see luminous emanations or flames issuing from the poles of the magnet, to prove which he moved the magnet about in a dark room, and these movements were detected by the sensitives. On one occasion he put his hand between the subject and the magnet and the former immediately saw five little flames emanating from his fingers. She also saw similar radiations (which have since been a subject of numerous experiments and have been photographed repeatedly) proceeding from the fingers of others in the room. The Baron published a book, which was translated into English, in 1850, when he was attacked on all sides, though later investigations have shown that his theories were sound. Dr Rudolph Heidenhain, of Breslau, investigated hypnotism, and published a book on the subject. Dr. W. Carpenter examined the phenomena a little and classified them with those of spiritualism. Then came the experts of the Paris and Nancy Schools who included in the practice the suggestions of Braid, Heidenhain and Carpenter, some of their teachers, the late Charcot, Dr. Molls, and Binet and Féré, the latter named being assistant physician at the Salpêtrière Hospital, Paris, Molls, Binet and Féré, published books, which have since become standard authorities on the subject under consideration, while the writers on mesmerism are very numerous.

Now, it may be asked, what is the difference between mesmerism and hypnotism. Mesmer contended that a subtle fluid was poured, or projected from the operator into the organism of the subject, this fluid being named by Baron Reichenbach "od" or odic force. Much of this fluid passed from the finger ends of the operator and some from the eyes. The subject was charged, so to speak, with this human electricity or magnetism, by means of passes made by contact or at a distance. This fluid produced a sense of drowsiness in the patient by retarding the flow of blood from the head, involving a kind of anaesthesia. Much the same effect was produced by what is called the Gaze, and we see similar phenomena in the case of snakes charming their victims by fascination or a cat paralysing a bird by the same means. The will of the operator has also much to do in the phenomena, so that a mesmerist was often one with a strong personality, and as the subject reflected the emotions and character of the operator it was essential that the should possess a good moral character, otherwise he would injure his subjects.

Hypnotism, on the other hand, is merely an artificial sleep or state induced by revolving mirrors or the concentration upon some bright object held at a certain angle above the eye, where the eyes converge. The higher phenomena of mesmerism—some of the older operators divided them into seven states—cannot be reproduced by hypnotism.

Knowing what we do now it is impossible, even in hypnotism, not to affect a subject by one's personality, therefore the student who takes up this science might well consider the responsibilities which it entails. A pure, simple diet must be followed; alcohol, stimulants, including tobacco, should be left alone, and it is interesting to note here that Mr. Bostock, who when interviewed on the subject of the taming of wild animals, said that the animal trainer must have no vices if he was to have any influence on the animals, as they knew at once whether a man smoked or drank or did not lead a clean life, and that the value of courage was greatly overrated. Animal food may be almost wholly eliminated, certainly pork in any form should be omitted; a regular life, self control, a great amount of sympathy and a desire to benefit all are more or less required in the hypnotist or mesmerist.

LESSON II.

The student must not think that by the practice of a few lessons he is going to become a mesmerist. Before he can become this he will need a good many weeks of patient training ; of course, the more he gives his mind to the subject the sooner will he be able to practise it. Many ask if they can become mesmerists, and the answer to this is that all are likely and may become practical operators, by applying themselves to the instructions for doing this. Many persons possess mental qualities which give them immediate influence over others ; these are what we term natural mesmerists. Others have a marked development of mental positiveness which only needs training and persistent effort to bring it to perfection.

The qualifications for a mesmerist are classed under four headings :—(1) Physical, (2) moral, (3) mental, (4) spiritual.

The physical qualifications of a good mesmerist are a strong and healthy physique, such as is necessary for any manual pursuit, for he must be robust and vital, with a sound, vigorous body, and the nervous system firm and energetic, capable of undergoing a considerable amount of exertion without fatigue. Now, though a strong and sound physical constitution is desirable, yet the weak need not be despondent, for many physically weak persons have a strong healthy mental nature which may easily counter-balance any physical weakness, and we are well aware that the body may be made the servant of the developed will.

The best age most suitable for a mesmerist is hard to state, as we find this power manifesting in childhood, in youth, manhood, and old age, but where it is not a natural gift, we advise those who desire to develop it to wait till the age of about twenty-two before they start putting the power to practical account. If the power is not developed before the age of sixty it is best to leave it alone as far as practical purposes are concerned, for it is obvious that no extra taxation should be put upon the body.

The dark temperament, with the dark hazel, brown or black, eyes make the best mesmeric experimenters and entertainers, while the fairer temperaments with grey, blue, and violet eyes make the successful healers, though this cannot be taken as a hard and fast rule.

Whatever contributes to the health of the body is good for developing the mesmeric power. We have mentioned diet, which should be along the non-meat lines ; excessive eating should be guarded against, for this will rob the brain of vitality and dull the mind. Plenty of fruit and vegetables can be taken, but one should always leave off before feeling fully satisfied ; apples are good for the brain and can be eaten freely. Accustom yourself to a cold tub, or sponge down every morning on rising, and follow this by a brisk rubbing till the body is all of a glow ; start with a warm or tepid sponge bath if you are not used to the cold. Have all the fresh air you can get, let the window of the living room be open at the top and also the bedroom every night winter and summer, clear or foggy, wet or fine. Fresh air will never do you any harm and even draughts may be got accustomed to.

Walk two or three miles every day, or cycle, but have recreation of some kind. If in business you must contrive to have exercise before or after.

Practise deep breathing morning and night, and during the day when walking to and from business.

Rise early enough so as not to rush things, give yourself time to have a sponge down, and a breathing exercise ; this can be done in

To be continued.

fifteen or twenty minutes, and no excuse must be allowed. After the rub down stand before the open window, or if convenient in the open air, erect with heels together, toes slightly out, now contract all the muscles, and then stretch the arms out from each side on a level with shoulders and hands tightly clasped. Keep the mouth closed all the time, and take a deep breath through the nostrils, filling the lungs to their utmost capacity, hold this a few seconds then exhale slowly through the nose. Do this for at least eight times morning and night just before retiring. While doing this say mentally: "I am a magnet, I transmute the vitality into magnetism, I radiate this in all directions. I am strong and healthy."

This exercise can be taken before the mirror, for by so doing the student may develop a steady gaze, which is very important. Stand about three feet from the mirror and fix your eyes on those in the reflection, imagining that it is another person, and that you are with each exhalation sending out magnetic rays in his direction. The eyes must not be allowed to wink or blink, unless you find them smarting and beginning to water, when they can be turned away from the mirror and rested.

LESSON III.

Having cultivated the gaze, learn to make the passes which are used for distributing the mesmeric influence. These passes number four, and are known as the full length or long pass, the relief pass, the short or local pass, and focused magnetism. The full length passes are made from the crown of the head to the toe, or vice versa, beginning at the toes and ending at the head. In using this pass the hands must be extended horizontally, let the fingers point slightly downward instead of upward. The fingers should be extended sufficiently so that the fluid shall have a chance to flow from each without being obstructed by its neighbour. Let them be as close as possible without touching. Start at the crown of the head and let the hands be brought down over the face with a slight tremulous motion, and without any break let them continue down the whole length of the body to the toes. Arriving here the "throw off" must be made; this is a jerky motion of the hands, such as is made when shaking any water or sticky substance from them; its purpose is to rid the hands of any foreign substance that may have accumulated during the pass, or any diseased magnetism you may have drawn from the subject; it also generates a fresh flow of magnetism for the next pass. After the throw off at the toes the hands should be closed, and by a semi-circular motion outward from the subject's body and with the backs toward the body they should be carried upward to the crown of the head again and the pass repeated. If they were carried upward from toes to head without closing and in the same line as brought down the work of the downward pass would be undone, and no control could be established. When they are brought to the crown of the head for the second pass, or indeed each time, a throw off should be made, concentrated at the crown of the head; this will release more magnetism, which will have great penetrating power.

The reverse long pass from toes to head is used for removing the influence. The hands are held with the palms up for this, just the opposite of the method employed, for establishing any influence.

The relief pass is, as the name implies, used as a relief when the operator has by a series of long passes become fatigued, or when he has continued sufficient long passes. The position of the hand is the same as for the long pass, but it is only taken from the crown of the head to the particular part of the body, perhaps the chin, shoulders,

hands, knees, or hips. It is really a broken long pass, or a series of long, and then a series of relief. When both are used the distribution of the magnetism is more even than if relief passes only were made.

The short or local pass resembles the relief pass, the difference is that it is commenced at any part not the crown, but the leg, arm, chest or any other or limb. If the whole required treatment it would be subjected to this local treatment and no other part of the body need be operated upon. It is performed in the same way as the relief pass, and with the arm would be made from the shoulder to the finger; the hands would be returned after each throw off at fingers to the shoulder and, of course, taken back in a semi-circular manner as before mentioned. Whatever portion is treated by local passes, it is well to commence just above the seat of the disease, and finish just below the point where the pain is.

Focused magnetism is really not a pass, but a pointing of the fingers at any particular point. The fingers are not brought into contact with the subject, but all the tips are brought to point at the part, and the fingers are kept in a tremulous motion about an inch from the diseased part. It is used for treating wounds, bruises, or where a weak part of the body requires to be saturated with magnetism. It is also used for deepening the sleep of a subject.

The student should practise these passes when alone. A good plan is to place a chair in the centre of the room, and imagine a patient seated thereon, taking a position opposite for the purpose of inducing sleep in this patient. Commence with the long passes from the top of the chair along down the back and over the seat to the floor, return the hands as directed and repeat about a dozen times, making the passes slowly so as not to cause any draught by the motion. Let the mind be directed on the work. Then relief or local passes should be tried, and finish off by focused magnetism. The arms will quickly become tired at first, but after a few days' practice it will become an easy matter.

LESSON IV.

If the student has practised the gaze and passes he is now ready to try his powers on a subject. There are three or four good methods of testing whether you have any influence over a person or not; this is called testing susceptibility, and will save the student a lot of labour at first, for as he progresses he must be ready to take anyone, and not choose only those whom he may find susceptible.

Ask the subject, or subjects, if you have more than one around you, to hold out their hands palms down. You must then make short passes over the hands, starting at the elbow and throwing off at the fingers; do this about a dozen times without contact, and ask the subject to say what the sensations are in his hand. Where susceptible there will be either a distinct hot or cold sensation felt with each pass, or a pricking in the hand, like the feeling described as "pins and needles"; or it may be a sensation like a mild electric shock. Whichever it is that is experienced means that the person is likely to make a good subject for you; if no sensation then he will be difficult for you to influence.

Another plan is to ask a person to stand with his heels together, and put his hands down by his side. Tell him he must make his mind a blank, then take a position behind him and fix your eyes on the neck at the base of the brain—the nape—at the same time placing your hands on his shoulders for a minute or two, then make passes down his spine as if charging it with your influence. Make them from the shoulders to the small of the back. Having done this several times,

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place the tips of the fingers on the spine level with the shoulder blades, and proceed to make passes, slightly drawing in the fingers, as if you were drawing in an invisible substance from him to yourself, willing at the same time that he shall fall backwards and toward you ; of course, you will be ready to restore his balance. In many cases you will meet with success.

Again, you may take his right hand and place it on the top of your left hand, palms together, then with your right hand make passes from his elbow down over his hand with the intention of fixing it to your hand.

The student will perhaps find the the following tests the most successful, and should take them as given with the same subjects leading them on from the first to the second and so on.

First. Ask the subject to hold out the left hand and to close the fingers, except the index or first finger, which should be pointing upwards. Then let him rest his right hand on the tip of his left-hand index finger, the right hand to be open, palm down and as if balanced on the left index finger. The full weight of the hand must be let rest on the finger, then say : " When I count three I wish you to remove your left hand quickly." If when this is removed the right hand losing its support falls into the lap—the subject should be seated—it shows that the person will make a good one for the next experiment. If it remains in the same position as it did when supported then the subject will be more difficult to influence.

Second. Drawing the subject backward as given in the foregoing.

Third. Let the subject stand in the same position as for the drawing backward experiment, but take up your position in front. Place your fingers on his temples and fix your eyes on his, or at the root of the nose between them. Hold your fingers here for a few moments, then make passes the drawing, in or hooked pass toward you, saying in a firm tone : " When I remove my fingers from your forehead you will fall forward," and as you draw the hands away say : " You are falling forward, you are falling forward "

Fourth. Try the fastening of his hand to yours, or you can ask him to clasp his hands together, crossing his fingers. Place your hands on his, and look him straight in the eyes, telling him to keep his eyes on yours, then slightly press round the subject's clasped hands, saying : " You will find your hands sticking together tight, tighter, tighter; you cannot separate them." Here take yours away to give him the opportunity to attempt to pull his hands apart. Instead of pressing the subject's hands you can make passes down his arms from the shoulders, throwing off at the clasped hands and willing to fasten them together.

To remove any influence you may exert over the subject, clasp your hands together sharply, saying very positively : " You are all right, you can control your limbs, right, right ! "

You should tell the subject not to fight against any influence he may feel in these experiments, especially in the drawing backward or forward, for many feel almost compelled to fall, but fight against it, yet they are just as susceptible as if they did fall and would probably make good subjects.

Do not be discouraged if at first you do not succeed, but try again and again with the same subjects, for they will often come under the influence a third or fourth time.

LESSON V.

When you have mastered the first four tests you have a practical

demonstration of the power of personal influence. This will give you a confidence in yourself and you can then apply the power in any way you please.

You must not expect to influence every person on the first trial. Remember you are a beginner. This is a new subject, and you cannot expect to become an expert in it without practice. If you can affect people with these tests you can affect them with other tests. The same suggestions that will enable you to draw a man backward or forward, or fasten his hands together will enable you to accomplish far greater things. To be a good hypnotist you must be positive, you must persevere. A man who gives up because he does not succeed upon the first few trials will never be brilliantly successful in anything. There are many persons of this kind in the world.

The following test should not be attempted till you have obtained a subject whom you have been successful with in the four previous tests; when you have done this then ask the subject to place his weight on the leg you wish to make stiff, while you take hold of one of his hands. Tell him to look you straight in the eyes and at the same time you should stoop down and make a few passes with one hand down his leg commencing six or eight inches above his knee and continuing downward about the same number of inches below the knee. While making the passes say in a positive tone, "Now you will find your leg is getting stiff—stiff—stiffer—stiffer—stiff, and you can't bend it. You will walk stiff-legged." As you say the words rise, keeping your eyes centred on the root of his nose between the eyes, and pull him toward you, actually causing him to walk stiff-legged. When he has done this, you can remove the influence by striking your hands together and saying: "All right, wake up," etc., according to the method explained for removing the influence when the hands are fastened together.

Another experiment is to stiffen the arm; this is similar to that of stiffening the leg. Have the subject close his hand and make his arm very stiff. Now take hold of his fist and make a few passes down the inside on the arm, saying, "Your arm is getting stiff—stiffer—stiffer—stiffer—stiff—and you can't bend it. Try hard, the more you try the stiffer it will get." Remove the influence according to preceding instructions.

To prevent the subject speaking his name stand in front of him and gently press down the "Adam's apple" of his throat a few times saying, "Now, when I count three you can't say your name. You can't say it, try hard!"

There are numerous experiments which may be tried while the is in the waking state, but these should only be used as a means to an end, i.e., to give the student confidence and a practical proof of the power of suggestion.

There are one or two splendid exercises for strengthening the will and training the mind to concentrate, while at the same time they give confidence, for if successful the result is soon apparent. In these experiments the person acted upon is not aware of the fact, so that it is the power of the student's mind and not suggestion which brings about the result.

A very simple experiment along these lines is to make a person look round who may be sitting before you in a public hall church, or the like. To do this choose some person of whom you can get a good view of, and fix the eyes on the nape of the neck, willing steadily that he shall look round in your direction. If the person is at all sensitive you will see him become rather uneasy and glance round to each side,

To be continued.

Dr. Julia Seton Sears, founder of the London New Thought Church, contributes an article on The Psychology of Insanity to Popular Therapeutics. People who wish to preserve their balance should inhibit all negative ideation and refuse to allow themselves to be driven into wild bursts of psychical or mental energy along any line. By removing to a new environment and substituting new mental and physical vibrations, the old states of consciousness are allowed to rest while a new unworked state of mind begins to grow active. (Popular Therapeutics Co., Room 5, Moore Buildings, Nevada, Miss., U.S.A. 5s. per annum.)

A biographical sketch of Dr. Orison Swett Marden, the editor of a New Thought magazine and author of more than a score on books on the new psychology, some of which are beginning to get known on this side of the water appears in the MYSTIC LIGHT BULLETIN. He is still engaged in literary work, and the fact of his being handicapped in early life is another proof of the theories advanced by him as well as others that a man can shape his environment as he wishes.—3½d. per copy, Mystic Light Library Assn., 49, John St., New York.

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